

# NEWS AND VIEWS OF WOMEN

## Purchase of Wives.

Wives are still obtained by purchase in some parts of Russia. In the district of Kamyslin, on the Volga, for example, this is practically the only way in which marriages are brought about. The price of a pretty girl from a well-to-do family ranges from \$100 to \$200, and in special cases a much higher sum is obtained. In the villages the lowest price is about \$25.—American Cultivator.

## What Drew Them.

Scores of women crowded in front of a department store in a throng so dense it was impossible to see to the centre of it. They pushed and elbowed one another, trod on toes and tore skirts. Now and then little cries of anger broke from those whose feelings were more deeply injured. It was evident the attraction was great. Women who could not fight their way through the press became positively peevish. Several of them had tears in their eyes. The excitement was so intense that at last a curious man, seeing a momentary chance, slipped far enough into the crowd to see what it was that made women of such refined appearance struggle so vigorously for precedence. He craned his neck and saw. Then he fell back in dismay. It was only a white goods display.—New York Press.

## Preacher and Painter.

The Rev. Elizabeth Bruce has celebrated her seventy-ninth birthday, her thirtieth year as editor of the Universalist Sunday school paper called the Myrtle and the seventeenth year of her pastorate of the Wayside chapel at Maplewood, Mass. The Wayside chapel is unsectarian and was founded and built through the efforts of Mrs. Bruce, who has conducted a service in it daily, with few exceptions, all the years since it was opened. Besides being pastor of the church Mrs. Bruce has with her own hands completed and beautified the interior. She has painted on the walls a series of allegorical pictures illustrating the flow of the "River of Life." Bible texts and flowers are embroidered on the cushions of the settees, both embroidery and upholstery being done by Mrs. Bruce.—New York Sun.

## Children's Games.

The nursery and the playroom are constantly being attacked by men of science who wish to show mothers the bad influences they are thoughtlessly bringing into the lives of their children. They have laid their sacrilegious hands on most of the pleasantest of the charming little amusements that all children love. Here are a few of their criticisms of familiar nursery entertainments:

"Puss in Boots" and "Sleeping Beauty" contain marvelous indications as to the origin of mankind and the universality of particular beliefs.

"One, two, three, four, five, six, seven" and other counting out games are remnants of the dark and deadly incantations.

"Here We Go Round the Mulberry Bush" and "Oranges and Lemons" are shown to have deep political and moral meanings.

"The Cow That Jumped Over the Moon" is a piece of gnosticism.

"Ten Little Nigger Boys" is probably a charm against the rheumatics.

"Hickory, Dickory, Dock," though it sounds like nonsense, is composed in gypsy language—a Romany lyric.—New York Press.

## The Woman and Her Pen.

One of the most delightful sights for a warm day is a woman wrestling with a fountain pen. To enjoy it, one must be arrayed in white ducks, with the coolest of drinks on a wicker table beside him and an electric fan in the offing, not so far off, at that. Put the woman in a sunny spot on the piazza, fill her with a burning desire to write and tell her bosom friend all about it, lay a few sheets of writing paper in front of her, then place a fountain pen in her hand and tell her to do her worst. She will. First she adjusts the paper at the angle best suited to her vision. Then she changes it to another angle. Finding that wrong, she tries another and another until she returns to the first and proper one. She essays to write. The ink falls to flow. Again she tries. Once more it falls. She gives the pen a little shake and tries again. And yet again the ink is sullen. Then she dashes the point against the paper, gives it a couple of wipes in each direction, presses it viciously against the snowy sheet and in the end tosses it aside with a petulant gesture and goes indoors in search of an ordinary pen that won't balk on the flat nor refuse the jumps.—New York Press.

## So He Couldn't Forget.

A smile lurked at the corners of Mrs. Lombard's mouth as she listened to the plaint of the school friend whom she had not seen for more than ten years. "I'm afraid, dear," she said, "you'll have to reconstruct some of your plans. You see I married a forgetful man, too."

"Why, you told me not ten minutes ago that your husband had never yet forgotten your birthday or your wedding anniversary," cried her friend; "and you told me you'd been married nearly eleven years! That's ever since the year after father took us all abroad."

"Yes," said Mrs. Lombard, demurely. "I have; that's a long time, isn't it? But you see one thing was in my favor—I was born on the Fourth of July. Mr. Lombard couldn't very well forget the national holiday. And as soon as I'd found out how forgetful he was I decided to be married on another holiday."

"I suppose as you were abroad you didn't realize that the date of my wedding was unusual—people aren't often married on the twenty-second of February, I think. But you see by a little judicious planning I've been saved the necessity of reminding him about our anniversary."—Youth's Companion.

## Meta Warrick, Sculptor.

Philadelphia is the birthplace and home of the one negro woman in the United States whose work as a sculptor has attracted wide notice. She is Meta Warrick, and her work has been exhibited in the Paris Salon besides having won the commendation of Auguste Rodin. One of her best groups was exhibited at the Jamestown Tercentennial and represents the advancement of her race since the landing at Jamestown.

Miss Warrick is a descendant of slaves and is not at all ashamed of it. Her father was a barber and her mother a hair-dresser. Her people are all of the laboring class and poor. Her art work began with moulding clay in the kindergarten. When she was older she won a free scholarship in the Pennsylvania School of Industrial Art. It was in this school that her talent attracted attention.

The piece that won serious attention was her first attempt at being original. It was a head of Medusa. In 1899 she went to try her fortune in Paris, where she suffered all the hardships that fall to the lot of the average poor art student, but she also came in contact with such men as Saint Gaudens and Rodin and had the satisfaction of obtaining serious recognition in the Paris Salon.—New York Sun.

## Heredity.

People are only less interested in their descendants than themselves, and they are always interested in the question whether their children will be boys or girls, sometimes for grave and sometimes for merely sentimental reasons. The question has hitherto been insoluble before the birth of the offspring, and so late as a month ago Prof. Thomson, in his book on "heredity," showed how extremely limited our knowledge on this subject is. The paper which Dr. Romme contributes to the current number of La Revue seems, however, to show a step in advance. After studying the statistics of some thousands of cases, he asserts that a boy is born when a father is the weaker of the two parents and a girl when the mother is the weaker; by a law of nature the child must resemble the weaker of the two parents, for it is Nature's effort to restore the sexual balance. In all countries 105 or more boys are born to every 100 girls but the female has the better chance of life. The proposition may, however, vary according to the age of the parents, the number of males percent increasing as the age of the father above that of the mother increases. But Dr. Romme's theory of weakness and prepotency does not seem to be much aided by his own examples—the Kaiser with five sons and one daughter, the Czar with four daughters and one son. Nor do we think that his researches have gone deep enough at present, his statistics are interesting, but there are not enough of them.—London Globe.

## Fashion Notes.

The walking coat is long and the walking skirt is short.

The sack shape is very smart and becoming to good forms.

Rich and dark colors have the greatest vogue in hat trimming.

Brightly colored heels are found on many of the new smart pumps.

A great vogue for the pastel and semi-pastel shades in silks is predicted for next season.

The humble brier stitch is used most effectively in some of the most exquisite waist designs of the season.

New gowns rarely show the detached belt, but are rather in one piece with the soft, high girde that is made an integral part of the gown itself.

Some of the big black hats of the season show the wide brims rolled off the face in front and on one side and caught back with two or three ostrich tips.

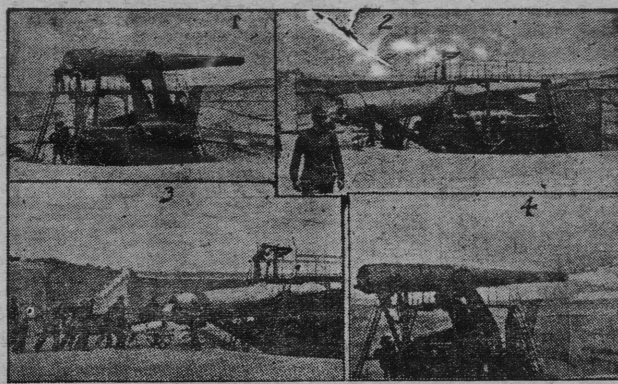
Though never obtrusively fashionable, the grays are the choice of many really well-dressed women, particularly for evening dresses that are to be worn often.

Crape is being revived as a mourning material, and in its new form is so soft and supple that it is bound to be welcomed by those who like to wear signs of grief.

Fashionable big picture hats are made of velvet to match the gown with which they are worn, and are trimmed only with long ostrich feathers, all carried out in the same shade.

The Capuchin hood is the latest night headgear, and is something like a glorified sunbonnet, the best ones being made of taffeta, bewitchingly arranged around the face with shirings and ruchings.

## HANDLING THE GIANT GUNS OF OUR COAST DEFENSES.



FOUR STEPS IN THE PRACTICAL USE OF A TWELVE-INCH PIECE, WITH DISAPPEARING CARRIAGE.

1—Gun raised on its massive carriage in position for firing. 2—Lowered for loading, out of sight of the hypothetical enemy. 3—Gun-crew thrusting home the shot. 4—The discharge.—Photographs by W. E. Adams, in Leslie's.

## Ye Water Clock.

The measurement of time by the trickling of water or sand from one vessel to another dates as far back as the days of the Babylonians. The clepsydra, or water clock, was in common use both by the Athenians and Romans, and was employed in courts of law to limit the length of the pleadings. Thus, a counsel was allowed so much water, instead of, as we should say, so much time, to address the court. Clepsydrae were also used by the Romans in their camps, chiefly for the purpose of measuring

is hardly a very trustworthy time-keeper, but, as an exceedingly interesting old curio, it has a very prominent place in a certain hall.

The small cooper-jug hanging on the right-hand side is used for filling the cylinder.—Philadelphia Record.

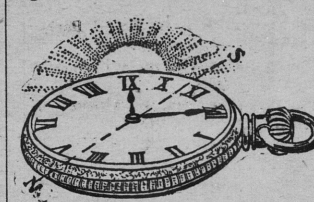
## Larch 2000 Years Old.

Italy can boast of a larch tree, the age of which is estimated to be 2000 years. It is situated on the northern flank of Mont Cheffin, in the direction of the huts of Plan Veni above Courmayeur, a few steps from the footpath that skirts the limit of the meadow land.

Due allowance being made for the extreme slowness with which the larch grows, for the altitude above sea level (1650 meters) at which it is rooted and for its northerly exposure in the near neighborhood of the glacier, where the cycle of its development is barely five months every year, this venerable larch, untouched alike by woodman's axe and thunderbolt, cannot be less than 2000 years old.—Scotsman.

## Every Watch a Compass.

That every watch is a compass is a fact probably unknown to most people. To prove that such is the case, lay your watch flat on the palm of your hand, with the hour hand pointing to the sun, as shown in the accompanying sketch. The point exactly midway between the hour hand and the figure 12 will be due south.



It is well to remember, however, that during the time from 6 in the afternoon to 6 in the morning our rule gives the north point instead of the south. In the southern hemisphere the rule will be reversed.—Good Literature.

## The Spanish Main.

The Spanish Main meant the circular bank of islands forming the northern and eastern boundaries of the Caribbean Sea, beginning from Mosquito, near the isthmus, and including Jamaica, St. Domingo, the Leeward Islands and the Windward Islands, to the coast of Venezuela, in South America.

There is a lot of poverty in Manhattan Island, but the assessment rolls give \$2000 in taxable property to each inhabitant.

## THE TRIUMPH OF FEMINE ARTIFICE.



Husband—"Oh, I say, Hilda, your dressmaker has charged a pretty figure for your new ball dress."  
Young Wife—"Now, dear, don't say anything about pretty figures until you see me in it."—London Weekly Telegraph.

## THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. C. B. ETSLER.

Theme: Future of the Church.

Brooklyn, N. Y.—The Rev. Clarence Bartlett Etsler began his pastoral Sunday morning in the Church of the Good Tidings (Fourth Universalist). He preached on "The Future of the Church of the Good Tidings." He is a strong, vigorous young man and a fine speaker. He was listened to by a large audience. He said:

I would ask you to consider with me this morning something of the future which we are to work out for our church. In the first place, I believe that in order to achieve the best results we must be essentially one big family, that we must realize that relationship, and that as members of the family we are responsible for the welfare of our church home.

We know that the home is the cornerstone of the nation, that the home is the foundation whereon are reared the superstructures of society and of the State. And we would repeat, that for this our church organization we should have as our example and pattern the old-fashioned home. We want this our church home to be the dwelling place of our church family. We want every man, woman and child of us to look upon themselves as members of this family and inmates of this home. Then, and only then, can we have the spirit of good fellowship and brotherly kindness, without which Christian growth and progress is impossible. But before we consider the future of our family here, let us first make it known to all men that as our creed we have inscribed above our altar the Saviour's condensed statement of the substance of both law and gospel: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself." If a man can subscribe to this statement then he is a man together with whom we can plan and work, and he is a fit member for this our family.

In considering the future for our church, it may perhaps be well if we but glance back upon the work of past and present. The religion of yesterday was a religion based on a conception of God as a being fearful and terrible. He was regarded as a great judge or ruler who administered law in justice, but who must be feared, and whose anger must be appeased. Universalism has given us an idea of God as the universal Father, the Father of us all, the Father who so loves us and who so desires our best welfare that He chastens and disciplines us, not for His own satisfaction, but rather that the chastening may yield for us the peaceable fruit of righteousness.

The old idea, too, of a physical hell as the eternal abode of unrepentant sinners has given place to the teaching of Universalism that all life, both here and hereafter is one—that it is a great school—that opportunity for repentance and salvation never ends, but that God will discipline each soul with His tireless love, until all souls know and obey Him. All these changes have been toward that brotherly religion known as Universalism—"that Universalism which means harmony—man at harmony with himself, at harmony with his neighbor, at harmony with his God." That Universalism which teaches also that Jesus is the great Harmonizer, that He came to reconcile man to his duty, to dealing unselfishly with his brother, to honor and obey His God.

What other religious conception can point to so many changes in the old-established ideas of God and religion and can say these are the changes, these evolutionary changes toward the light and truths that have been brought by our maintenance of the principles of our church? But people tell us: "Oh, you Universalists cannot progress, because the other denominations have ceased to preach hell fire and endless torment; they have stolen your thunder. Although their creeds recognize the old ideas, yet they now preach a theology which is practically Universalism, but under another name. What does the argument amount to? Universalism has brought about the change from the old theology of hell to the new theology of God's love, and other churches have seen the light and have modified their preaching. But we maintain that this is no reason why Universalists should cease to preach God's endless love. If others preach it, how much more should we, the original supporters of the faith, seek by our works to maintain and spread abroad the good tidings of joy and love."

But for a fully successful development we must have within us, within each individual member of our family, a strong spiritual life. We must meditate upon and consider well that conception of God as our Father, our universal Father, who watches over us to lead and guide, even as did our earthly parents in our weak and helpless infancy. Then shall we be able to think of God as He truly is—reaching down His hand of love, for us in turn to reach and grasp and thus be drawn from out a life of sin into the path of right. The gospel of Universalism shows God as wholly upon the side of mankind. His interest and love for every soul is endless.

He not only strives and searches for the prodigal child here and now, but also in the hereafter. "Universalism holds that God the Father of all souls will not limit His efforts to save His children by the boundary line of death; once our Father, He is always our Father, bound by every attribute of His paternal love to still labor for our good."

Moreover, our faith teaches that there is nothing in death itself that can irrevocably fix the character forever for good or for ill.

"There is no reason apparent to human judgment why it should be impossible for a soul to repent and be saved before death and not immediately after." As has been nobly written, "God is forever moving the whole moral power of the universe toward the redemption and salvation of the entire human race." But just here let me consider for a moment one of the common misrepresentations in regard to our belief.

Many times we hear the remark: "Oh, you are a Universalist, are you?"

Well, that doesn't seem to me like much of a religion where people can do just as they please and still get to Heaven without any punishment."

We should be always alert to controvert and correct this mistaken idea that is often held by those unfamiliar with our church. We do believe in the absolute certainty of punishment, punishment having for its object the final recovery of all men.

We believe God indeed punishes guilty men not to be Himself avenged, but rather to convince men of the desirability of abandoning a life of sinfulness and of living according to the precepts of God's word and law.

Our Universalist conception of religion has been likened to the religious side of democracy. The old theory taught that religion and the church was a monarchy, a despotism, even as in Russia to-day, that God was Czar, the absolute monarch, the tyrant of the skies and that for poor humanity, the subjects of the kingdom, there were the eternal dungeons into which unrepentant man should be thrust at death. But with our conception of God and men and things comes that understanding of man upon which all popular governments are based—namely, that man is not totally depraved and hence only a fit subject for a despotism, but rather that he has within him the inherent seed of good and that this essential element of right in humanity is the foundation for the democracy of state and for the democracy of religion.

We live within the jurisdiction of a democratic form of government in the state, what then more fitting than that we should live within the jurisdiction of a democratic form of religion in the church?

Our interpretation of the universe of life lies in the belief that good shall finally triumph over all evil in every soul and in all the realm of creation.

We seek to show the value of works and we must prove by the works of good deeds that our conception of the Father is true and that God in us is love. Then can we ask with reason: If good deeds are not a passport to a better land—what is? Let us prove that God loves the world by ourselves abounding in good will for our neighbor. We must make our church the centre of our worship, we must make it a refuge for sorrowing and cheerless humanity.

We must realize that through the church is the most effective work accomplished for the betterment of society and that we can become partners in the good work by contributing to the support of our church, contributing not only of our substance, but contributing strength of character and right living.

There is no man but has some good within him. Then contribute this, whatever of truth and righteousness is within you. Come, bring it to the church and thus increase the strength and power of God's family and ours. Let us show by our living that we are of the family of Universalists, that we do believe in the power of God and righteousness.

Christ went about teaching a gospel of love to God and fellowman and withal a practical righteousness among men. The very core and centre of His teaching was in the blessedness of the Fatherly love of God and the joy of living as His obedient and trustful children.

The kingdom of Heaven is to be a spiritual kingdom even within the hearts and lives of men if they will be persuaded and will accept a life of truth and righteousness, following in the footsteps of the Christ. Christianity, then, according to our conception, lies in that of which the Quaker poet wrote:

Our friend, our brother, and our Lord,  
What may Thy service be?  
Nor name, nor form, nor ritual ord,  
But simply following Thee.

Thus would we as members of this family claim our divine heritage as sons and daughters of the living God and thus and only thus shall our church family come to maturity and yield the increase so much desired of God.

## God's Help.

Nothing is small or great in God's sight; whatever He wills becomes great to us, however seemingly trifling, and if once the voice of conscience tells us that He requires anything of us, we have no right to measure its importance. On the other hand, whatever He would not have us do, however important we may think it, is as naught to us. How do you know what you may lose by neglecting this duty, which you think so trifling, or the blessing which its faithful performance may bring?

Be sure that if you do your very best in that which is laid upon you daily, you will not be left without sufficient help when some weightier occasion arises.

Give yourself to Him, fix your eye upon Him, listen to His voice, and then go on bravely and cheerfully.—Jean Nicolas Grou.

## Christianity and Labor.

It is my belief that the solvent for all our social ills is found in the words of Jesus and in the spirit He brought to this world. Christianity will help more than any other agency to solve the problem of capital and labor. It is my firm belief that in time the laborer will own the tools with which he labors and will hire from the capitalist what money he needs. The workingman, instead of working for the capitalist, will have the capitalist's money working for him.

## Smart Sets.

Smart sets must sooner or later be in the grave, rotting in oblivion, and in the eye of the world and in the world's heart are enshrined only the few with brain and character, and who by force of that brain and character do something of real importance to their day and generation.

## Godliness in Finance.

If godliness had been enthroned in many an institution of large and high finance that has gone to the wall during the year, that institution would still be standing, commanding the confidence and patronage of the community.

## No Holiness in Discord.

There is no holiness in that which breaks up Heavenly harmony amongst men.